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THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXIV.

MARCH, 1903.

NO. 3.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AN opinion from Dr. Martin concerning the Empress Dowager of China is of weight. "To my certain knowledge she had progressive ideas during the minority of the present Emperor, and some of the Imperial edicts that caused the reactionary element at Court to call upon her to come from her seclusion and save the Empire were originally suggested by herself. But having been recalled to power by the conservatives, she abolished the liberal measures that had been adopted. She is the most powerful woman that China has yet produced, and the woman who holds in her hands to-day the destinies of that great empire. She has become satisfied through her recent defeat that China can never conquer the foreign powers by force of arms, but to maintain continual peace she must push modern education through the Empire."

IN the proclamation issued by the Governor of Shansi, China, after the close of the Boxer outbreak, it was noticed in the Chinese text that five times where the name of Jesus or Saviour appeared it was elevated two characters above the rest of the writing. He makes this remarkable statement: "I, the Governor, find, having made myself ac-

quainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China Christian missionaries have given medicine gratuitously to the sick and distributed money in times of famine. They expend large sums in charity and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed of this behavior?"

JHANSI, the youngest of our Mission Stations, lately received a visit from the Viceroy of India. In an address delivered to His Excellency at Jhansi, mention was made of the fact that this was the first time in which the capital town had received a visit from the ruler of the land; while the Maharaja of Datia the day before had recalled the fact that it was more than eighty years since a predecessor of his had received a Governor-General. Until thirty years ago this district was cut off by the Jumna on the east and by jungles on the west, and was an unknown land to every one outside the officials whose destinies sent them to that isolated tract. It was gratifying to our medical missionaries in the Mary S. Ackerman Hoyt Hospital to meet at that time Lady Curzon by appointment and have her express interest in our promising work.



DR. ELIZABETH REIFSNYDER.

IN EASTERN LANDS

CHINA—SHANGHAI.

MARGARET WILLIAMSON HOSPITAL.

By DR. ELIZABETH REIFSNYDER.

IT is difficult to realize that more than seventeen years have passed since this Hospital was opened, and that some hundreds of thousands of women and children have not only had their bodily ills cared for, but, what is of far more importance, have had the "Gospel preached unto them." As in a vast number of cases it is never known just how much benefit has been derived from remedies given for the sick in body, so with the souls ministered unto: of the greater part nothing will ever be known until "that great day."

The year was a "banner" one in many ways. Not that any special effort was put forth to make it so; it was simply a case of "whatsoever thy hand findeth to do," etc. And the *doing* was of heart and mind, as well as of hand. The Hospital was kept open all through the year; the Dispensary all but a few days, when it had to be closed for special purposes. During this time 36,643 were treated at the Dispensary; and 538 admitted to the Wards, of which 90 were maternity cases.

The Hospital is not large enough to accommodate all who apply, and it is hoped that a separate building for children and for the increasing number of maternity cases will be built in the near future.

During my little service in the Wards the children wanted to sing, "There is a gate that stands ajar," which gave me a subject for some remarks.

A private patient in the room near me goes out cured. Her husband came to settle the expense and is much pleased. He is related to one of the most influential Chinese in Shanghai. The Hospital has put notions into his wife's head, and after enjoying for three weeks a bed with woven-wire springs, her husband was obliged to give her one. His parting gift was two jars of preserved ginger, and twelve tins of fruit from California and Singapore.

Over 200 patients to-day and almost the same number yesterday, and every bed in the Wards is taken up, and you may imagine how busy we are. We are decidedly union, for among the patients are pure heathen, Mohammedans, and many Christian denominations.

I was called to see the wife of a high official in the Chinese Government, and after prescribing for the sweet baby, I noticed they had many little daughters sitting in the

room with bound feet. This gave me a good opportunity to tell both the man and his wife my opinion on this painful custom. As both agreed with what I said, I hope the bandages on the three pairs of bound feet will be loosened, and that the two pairs yet too small for them may never be called to submit to this cruel practice.

INDIA—ALLAHABAD.

THROUGH STORMS.

By MISS EDITH H. MAY.

OVER twenty years ago, a child came to our Bengali school and learned to love Jesus. After some time she asked for baptism, but as she was only twelve years of age the Missionaries were afraid of trouble from her family and did not encourage her. Doubtless had they known what she afterwards confessed, that she was asking for baptism not only because she believed that the Lord was her Saviour, but also to escape from being forced into marriage with a wicked man, the Missionaries would have sought to protect her. The girl, who had been taught that God requires purity and holiness, after a few years of most unhappy life, tried to escape from her home and come to us, but her mother found it out and sent her away to their home near Calcutta in Bengal. Her husband became insane and was put into an asylum. From the time that her second attempt to come to Christians failed, she began to drift away from Christ and for some years groped about in the dark, first seeking to be a devout Hindu. She had her priest to whom she went for instruction, reading at his feet from one of the Hindu sacred books. She confided to one of our Missionaries who still instructed her that the man had asked her to marry him, promising to settle a home on her, etc. Being warned that the man was wicked opened her eyes to the failure of Hinduism, and, groping for something better, she began to study the teachings of Mohammed. She taught herself Urdu and often would go to a neighboring Mohammedan house and read the Koran with the inmates. Still our Missionaries visited her, but her mind was so darkened that the Bible was only a lesson book in which she found difficult questions. Mohammedanism would not satisfy her and she took up infidel

literature, read a good many of the English books her brother brought home, and drifted into still further darkness.

In the meantime, her brother, having lost his first wife, determined that his second should be from a good family, and to redeem any stain left by his mother's sins persuaded his sister into making public penance with him. Dressed as beggars, they went to their own village in Bengal, and going from house to house and kneeling before each family, they solemnly swore that they had been innocent of the stain which rested on them. This was a time of most severe humiliation, and we cannot conceive all that they were called upon to do and to bear.

When sufficient penance had been accomplished, and the family honor had been retrieved, our pupil realized more than ever the hollowness of all things. She was taken very ill and begged to be sent to the Hospital, and there drew very near to the gates of death. While there she saw a Christian die, in peace and triumph, and once more the Holy Spirit began to work upon her, although the struggle back into light was a slow and painful one. Two years ago, the light became clearer, and the hardness was melting away. Last March we received a note written in English in which she said she knew Jesus was calling her, as He did when she was a child, giving her another chance to serve Him, and she felt she must obey. Her widowed niece, only seventeen years of age, had no one to care for her now excepting her aunt, who begged us to pray that she might be strong to obey and to know God's will. The summer months passed on, and when her niece's little child was six months old, and according to Hindu custom went to her mother-in-law's house for a short stay, very quietly one night, our pupil carrying in her hand all her worldly possessions, left her brother's home. She had sent us word where to meet her, so we had a carriage there, and as she came to the street corner our own hearts were throbbing lest she might be recognized by the pan seller at the corner and accosted. She very deliberately laid down her bundle while she went and mailed a note to her beloved niece.

That same night the train took her to a place of safety at a distance, and on the following Sabbath, with two other converts and eighteen Orphanage young girls, she was baptized. The next day found her begin-

ning her work among the people of the vil-
lage. Her heart goes out to those whom
she has left behind and whom we have been
forbidden to visit for the present, as her
brother is very angry, and we ask your
prayers, for this woman and for her niece and
child that they may be saved.

Miss Ellen H. Todd writes of the baptism:
The baptism of two converts was almost an
ideal service. The tank, so prettily situated
on one of the roads which leads to Dara
Ganj, has two miniature islands in it, and
stone steps lead down to the water. It was
about 4 o'clock in the afternoon when
a company of us went there with the con-
verts for the baptism. The ceremony was
very impressive, and the girls were quiet
and dignified. Many of our native teachers,
as well as several of our Missionaries, were
present, and after singing, an explanation of
the meaning of baptism, with Scripture read-
ing and prayer, followed. It was an inter-
esting feature that we had present about
fifty heathen men and women who were
quiet spectators. An evangelist, Omra Singh,
gave them a brief talk, explaining simply to
them what they had been witnessing, and
our consecrated Bible-woman, Mrs. Emerson,
felt moved to give them a message.

We believe that the ceremony meant
much for many more hearts than for the two
baptized. Three heathen women from zenanas
were deeply impressed, and one, a middle-
aged widow, asked one of our Missionaries if
she was too old to be baptized. She noticed
her on the way home praying with her eyes
closed, and heard her say, "Jesus, save me."
The other Bengali woman attended the
Church service the following Sunday, and
has been very earnest in her Bible study
since then.

The young Hindu girl, who is living with
us with her tiny baby, and who has never
shown any special interest in becoming a
Christian, said in answer to "How did you
like the service?" "I liked it and want to
be baptized in that way when I become a
Christian." We were glad to know that be-
coming a Christian was in her heart.

The Director of Public Instruction in Bom-
bay, writes, "It is possible to see an indica-
tion that the prejudices against the education
of women are yielding to the progress of the
age.

JHANSI.

MARY S. ACKERMAN HOYT HOSPITAL.

By DR. ROSE FAIRBANK.

JHANSI, situated in nearly the geograph-
ical centre of India, has until about
fifteen years ago been isolated from
the world in the midst of a vast jungle.
Throughout this vast region for hundreds of
miles villages are thickly scattered, and in a
very few of them has the Gospel ever been
preached. So you can perhaps see the need
of missionary work in this especial direction
of our Hospital situated just outside the city
gate. But the situation is very convenient,
for the people have to pass us on their way
to the native market. Because Jhansi is so
full of Mohammedans, the *purdah* system is
strictly enforced. Every morning, there are
numbers of two-wheeled vehicles drawn up
in front of our Dispensary, very closely cur-
tained because of the zenana women inside,
who have come to us for treatment. The
high-caste women are beginning to know
that they are perfectly safe in coming to us,
and that their *purdah* will be respected.
They say in the city in recommendation of
our Hospital that the Mission Hospital is a
strictly zenana hospital.

As a rule, more Hindu women come to
the daily Dispensary, but more Moham-
medan women stay in the house, and they
look out into our beautiful Hospital grounds
with great wonder, for they never saw such
an extensive place before, and they feel as if
they were in a new world. As Christian in-
struction is given daily, we notice a great
difference in the women when they leave the
Hospital and come back to us later. They
may not really accept Christ, but they seem
to profit much by what they take in. There
have been two or three in the last year ready
to accept Christianity and to give up home
and all for Christ. Many cases encourage
us, and God is surely working here, and one
of these days I believe there will be a great
turning to Him. In the Hospital, as a sort
of head nurse, we have a girl, trained in a
mission Hospital in Lodianna in the Punjab,
and four native girls whom we are training
for nursing. These girls have all been edu-
cated in Mission Schools and Orphanages,
and they are Christians. We hope it will be
possible to make very useful women out of
them.

HOME NOTES

FORTY-SECOND ANNIVERSARY.

THE forty-second annual meeting of the Society was held January 21st, in the Manager's Room in the Bible House, New York. The devotional meeting was led by Mrs. Youngman, the prevailing note being one of obedience to the will of God, of responsibility for others. Many petitions, with thanksgivings, were offered for the blessed work of the Society.

The social hour has ever been an attractive feature of our annual gatherings, and this year especially so, because of the missionaries present: Miss Beach, of Cawnpore; Miss Gardner, of Calcutta; Miss Easton, of the Extension Work; Miss Mary Evarts Tracy, and Dr. Emma Osborn Cleaver, about to start for Japan and China.

The first address of the afternoon meeting was made by Mrs. Robert Rose Hume, of India, the sister of Dr. Fairbank, our physician to the Mary S. Ackerman Hoyt Hospital in Jhansi. She described the Hospital as one of the best ever seen on Mission grounds, with large airy rooms, a fine wall bounding the property, where are trees and a lawn,—a rare sight in India.

Dr. Fairbank's first duty was study of languages,—the Hindu and Urdu,—but training nurses, performing operations, and starting a school in the Mission compound were soon found to be necessary. Medical work opens the way for spiritual work, and here is the means that will bring Jhansi to Christ.

Miss Clara Beach, of our Cawnpore Mission, now on furlough, spoke of the educational work at the Mary A. Merriman Orphanage, filled with famine orphans, who gave abundant reward for Mission labor in their remarkable progress in training to be native helpers in evangelistic work. Saved themselves, they were eager to save others.

Mrs. Gamewell, of the Methodist Mission in Pekin, illustrated, from personal knowledge, the bondage and misery of the Chinese women, who have no standing before the law,—in fact, are slaves to the husband's mother.

When a girls' school was started in Pekin, the chief obstacle came from the pupils—they had no respect for those strange people

who were trying to teach girls, who could not be taught. But schools are bringing a change in public opinion, and that will in turn alter the conditions and the laws.

The two newly appointed Missionaries, soon to sail for the foreign stations, were introduced. Dr. Cleaver, who is to go to the Margaret Williamson Hospital at Shanghai, told the story of her early acquaintance with the name of Mrs. Doremus, her love for missions, which at last culminated in her appointment for China. Miss Tracy followed with a few words telling of her pleasure in being permitted to work for God in Japan. Her former pastor, Dr. W. W. Richards, gave some cheering words of greeting, then of farewell to the departing friends, with the broader message of joy in work to be accomplished, and of welcome return by and by.

E. W. C.

GUIDANCE OF THE HOLY SPIRIT.

OF all subjects on which Christians hold diverse opinions, probably none has been so much discussed as Divine guidance. The *Indian Witness* publishes admirable hints which we are sure in a condensed form will be most helpful to our workers.

“To be definitely guided by the Spirit of God is the birthright privilege of every true believer, and many are the promises of guidance given in both the Old and New Testaments. Much perplexity arises in the minds of many as to how one may know just how far he is warranted in assuming that he is led by the Holy Spirit in a particular matter or at a certain crisis.

“Instances are noted, in which glaring mistakes are made by believers who claim to be guided by the Holy Spirit, but manifestly are not. In many instances really good people confound their own amiable impulses and well-meaning desires with the leading of the Divine Spirit.

“It is sadly true that there is but a step between a life of deep spirituality, a life of true possession by the Holy Spirit, and rank fanaticism. It is a duty to warn persons against the habit, all too common, of glibly saying, ‘The Lord told me to do this,’ or ‘The Spirit led me to do that.’ The ‘impression’ which one thinks comes direct from God may be, and very often is, the

beneficent yet impulsive act of one's own judgment with which the Holy Spirit had nothing whatever to do.

"In Divine guidance these considerations should not be lost sight of:

"First, an impression or call or command coming from the Holy Spirit will never contravene the Holy Scriptures. Secondly, if coming from the Holy Spirit in these days, it will not be of a character to subvert the natural, which is really the Divine, order of things. Thirdly, if it comes from God, circumstances will adjust themselves to the endeavor to carry out the Divine behest. *When God calls or leads*, doors do open or close, and there are providential adjustments which confirm the belief in the Lord's leading.

"But now the question must be faced: At a moment when decision has to be made, without time to think or even pray much, how may a believer be sure that he does secure definite Divine leading?

"First, the believer must be in an attitude of entire consecration to God. This relation to God makes it possible for Him to influence the believer's judgment without any difficulty. The man who truly abides in Christ dwells in an atmosphere particularly sensitive to Divine influences.

"The believer, in the next place, must be unselfish, disinterested, and free from prejudices in respect to the particular thing in which Divine leading is desired. He must be perfectly willing that God's plan shall prevail, and he must be free from anxiety to have his own way. If the believer dwells in this atmosphere, he may confidently expect that at the right moment his judgment will be so enlightened and guided by the Holy Spirit as to make the decision according to the mind of God. There comes to the calm, dispassionate mind of the believer in his waiting before God, the clear persuasion of duty or action which has all the force and value of a definite Divine message.

"If in following the leading of the Holy Spirit there should result disappointment and failure, either in part or in whole, do not worry; leave it with God; but give increased diligence to keep in communion with Him, so that the soul, pure in motive and purpose, free from all self-seeking and self-pleasing, and sensitive to all heavenly influences, may hear the whisper of the good Spirit saying: 'This is the way, walk thou therein!'"

MISSIONARIES AND SPIRITUALITY.

By ROBERT E. SPEER.

THE general emphasis on active service is so far undergoing modification as to allow an equal emphasis on the spiritual life of devotion and fellowship as the condition of right and fruitful service.

There are five great spiritual needs:

1. One is a close fellowship with God in the devotional life. As the instructions of one of the largest societies in China state: "If this be neglected, all other preparation is vain. All linguistic powers, all talents of whatever kind, are of little worth if this be lacking. The Missionary is urged never to begin a single day's work without first being anointed as with fresh oil, without having his soul blessed by a time of close and happy fellowship with God."

2. Another is unresting spiritual activity, especially in personal dealing with individuals, for the purpose of communicating spiritual gifts. He has come to China to labor for God and special emphasis should be placed upon that word labor.

3. A clear, strong sense of Divine mission — that he is here at God's sending.

4. A faith in the Gospel, and in the power of life that is in the Gospel. This will lead men to recognize as secondary and unessential what is really so, and will make them satisfied with planting the life that is in the Gospel in the lives of the people, and letting it work out its own expressions.

5. There is a need of love and tenderness. The test to which character is put on the mission field is terrible. I venture to quote from a letter from a young Missionary of high character, who has begun to feel the awful strain: "The hardships one naturally expects to find on the foreign-mission field, such as the physical, are not worth mentioning when compared with the mental strain arising, in some instances, from sources never dreamed of. . . . While at home there are thousands to choose from to be constant companions and heart-to-heart collaborators, here is a handful to live with. What is the result of living in so close contact with persons unfit by nature to be companions? Perhaps you know already: misunderstandings, discords, discontentments, injustices, perplexities, heartaches, and heart-breaks, breakdowns, etc."— *Condensed.*



PUNDIT READING SHASTRAS AT HINDU FESTIVAL, ALLAHABAD,
INDIA.

FOR MISSION BANDS.

WHILE AT THE ORPHANAGE.

By LOUISE B. PIERSON.

DURING Miss Costellow's vacation I am taking charge of the Calcutta Orphanage, and my family consists of a hundred—ages ranging from two months up.

This morning as I left my room and passed them all going into prayers, almost a hundred brown faces looked up smilingly into mine and one after another greeted me with, "I bow to you, mamma."

We had a wedding here on Tuesday evening which deeply interested me, but there were things about it that distressed one too. The wedding had been arranged by Miss Costellow, as all the marriages are, from necessity. Of course, the young man was a Christian, or he would not have been accepted. He came nearly an hour late, dressed in white, and over all a white silk coat. The bride was then brought in and seated by his side. Her dainty white draperies came over her head in graceful folds

and half hid her face. She sat through the ceremony with her head bowed so low it almost touched her knees, and when it came her turn to promise her vows it seemed as if she could hardly speak. My heart ached for her, but I was told not to be troubled, for she was only acting her part properly according to the Hindu idea of the fitness of things. When I asked how many times she had seen the man, "Once," was the reply, and my heart only ached the more. Again I was assured that I had no cause to be troubled, for they were satisfied and happy, and knew no better way, indeed, that they would not know how to act were it otherwise. After the ceremony was over, garlands of flowers were thrown over their heads, and over ours too, and native sweets were passed around, which I had no desire to taste. After the sweets had been enjoyed, the bride retired to bid her friends a tearful farewell, and the wedding pair with a bridal party were packed into carriages and driven away. Carriages intended for four received eight or nine, re-

ardless of comfort, and so life begins anew for our orphan girl, and I could only pray, "God help her!" If the husband is a true Christian it will not go so hard with her, but in India, as in America, all who profess to be His do not follow Him.

In most cases, the marriages of our girls turn out well, for they are prayerfully arranged for, but the majority of wives in India do not know what a happy married life is.

A twelve-year-old girl in one of our day schools, who is a Brahmin, was married. During the marriage ceremony and festivities, they had in each of the four corners an idol, and, as is usual, she was expected to bow low to them. But this she refused to do, as well as many other things connected with the Hindu marriage ceremony.

"This is a very strange wedding," her mother said. "I have never seen one before like this. It is not a bit like a Hindu wedding."

The neighbors and friends all know of the stand this girl has taken for Christ. One of them said to her, "If you were not a Christian you would be liked by other people." And she replied, "I don't care if I am not liked." And she does not, because her eyes are unto Him.

A lady from America went with one of our Missionaries to see the girl, and was told by her mother that a few days before she had taken her food and thrown it out of the window, because she suspected it had been offered first to an idol. When her mother asked her why she had thrown it into the street, she said, "I could not be so disrespectful to you as not to accept what you offered me, but eat it I could not."

The lady asked her mother if she was sorry her daughter had gone to a Christian school and become a Christian, and she replied, "No, I am not."

THE NIGHT-DRESSES.

By LILIAN E. DIETRICH.

ONE most pressing need is night-dresses for our children in this crowded Mary A. Merriman Orphanage. But you would have been greatly amused I am sure could you have seen the first use of the night-dresses sent by a kind friend. At the time of the arrival of the box we were having a public examination of the children with a

number of visitors present, and I was anxious for as many as possible of the little folks to wear white dresses, but search as I would, no white frocks would appear where there were none. Then I thought of the pretty little white night-dresses, and calling one of the little girls, handed it to her, telling her to put it on. She took it as a matter of course that it was a little Mother-Hubbard frock, buttoned it up, and it really looked so well that no one guessed the secret until the affair was over. Then having done double duty it was put back to its original use.

POLITENESS.

THE gentleman of the East feels bound, out of politeness, to give an answer that will prove most agreeable. An English traveller reports this from northern India:

"Is it far to Gilgit?"

"Not so far, your highness."

"One or two kos?"

"Yes, your highness."

"Is n't it three?"

"It may be, your highness."

"Is that what it is?"

"It may be five or six, your highness."

"Then why did you say it was one or two?"

"To please your highness."

"Now, what is the real distance?"

"Whatever your highness pleases."

At a certain village the traveller inquired of the proper official, the cutwal, as to supplies.

"Any eggs or milk?"

"Plenty, your highness."

"Sheep?"

"Plenty, your highness," and so on through the list.

So he ordered many things to be brought, but nothing came. Then he finally sent for the official again.

"Where are the eggs?"

"There are no eggs, may it please your highness."

"No eggs! Well, where's the milk?"

"May it please your highness, I cannot find any milk."

"Cannot find any milk? What do you mean? Where are the cows?"

"There are not any cows, your highness."

"Then why did you say there were plenty of supplies?"

"To please your highness."—*Youth's Companion.*

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from January 1 to January 31, 1903.

NEW HAMPSHIRE.			
Nashua.—Mrs. Griswold,	\$10 00		
Sanbornville.—Miss H. Dow, for Miss Gardner's work,	50 00		
Total,		\$60 00	
MASSACHUSETTS.			
Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. Edward Crosby's coll.: Miss A. J. Mulford, for salary of Bible Reader, Yokohama, Japan, 30.00; from No. Billiera, Mrs. E. R. Gould, 1.00; Miss H. B. Rogers, 1.00. (Less <i>Link</i> subs.) Total,	\$32 00		
Hatfield.—Real Folks Band, per Mrs. C. K. Morton, Sec., for Dr. Rose Fairbank's work, Jhansi,	50 00		
Haverhill.—Haverhill Zenana Society, per Miss S. W. Kittridge, Treas.,	50 00		
Northampton.—Mrs. S. C. Seelye, for Calcutta Orphanage,	25 00		
Taunton.—Miss Kate Sanford, for support of child at Cawnpore,	20 00		
Total,		\$177 00	
CONNECTICUT.			
New Haven.—Mrs. F. B. Dexter, for support of the Theodosia D. Wheeler Scholarship in Calcutta,	\$40 00		
Miss E. C. Bradley, Miss Susan L. Bradley, and Dr. Wm. L. Bradley, for the partial support of Sumiyo Shirai at Yokohama,	25 00		
New London.—New London Aux., per Miss M. G. Brainard, toward support of Missionary, Calcutta. (Less <i>Link</i> sub.) Total,	60 25		
Total,		\$125 25	
NEW YORK.			
Brockport.—State Normal School, per Miss S. N. Storer, toward scholarship,	\$10 00		
Brooklyn.—Miss E. T. Dauchy, annual subscription,	5 00		
Miss Laura W. Pierson, to complete payment for 1902 for scholarship, Calcutta Orphanage,	10 00		
Corona, L. I.—Leverich Mem'l Band, Mrs. M. Le Fort, Treas., for support of Bible Reader, Japan,	15 00		
Crown Point.—Miss S. Trimble,	10 00		
New York City.—C. E. Society, De Witt Memorial Ch.,	25 00		
City Missions, Miss Gale, Treas.,	25 00		
Mary E. Hays Memorial Band, per Miss A. K. Hays, Treas.: Miss de Notbeck, for support of Bible Reader, Calcutta, in memory of Miss E. A. Dean,	50 00		
Miss Julia Van Vorst, for Miss Strain's salary for 1903,	600 00		
Mrs. Colfelt, per Mrs. S. J. Broadwell,	25 00		
Mrs. Z. S. Ely, 5.00; Mrs. C. H. Parkhurst, 5.00; on behalf of Madison Square Ch., towards support of Niseban,	10 00		
Mrs. Rufus K. McHarg,	5 00		
Per Miss Marjorie Kingsland, Treas.,	5 00		
Mrs. S. R. Stone, toward Miss Gardner's publication work, 50.00; toward salary of Miss E. Irvine, 50.00; for evangelistic work in Shanghai, 50.00. Total,	150 00		
A friend,	500 00		
Collection at Annual Meeting,	26 02		
Miss Josephine A. Barbour,	1 00		
Subscriptions to <i>Missionary Link</i> , advertisement, sale of Prayer Calendars,	41 50		
Plattsburgh.—A friend, for the new schoolhouse in Yokohama, Japan,	10 00		
Total,		\$1,524 42	
NEW JERSEY.			
Newark.—Mrs. Peter Ballantine, toward support of teacher at Cawnpore,	\$200 00		
Newark Aux., Mrs. E. D. G. Smith, Treas.,			
Woodside Zenana Band, per Mrs. C. C. Hine,	8 00		
Newton.—Byington Memorial Band of the 1st Presbyterian Ch., Miss M. F. Kanouse, Treas., for Zenana work, India,	\$20 00		
Phillipsburg.—Per Miss A. B. M'Connell, Treas., toward support of Bible Reader, Yokohama,	15 00		
Princeton.—Princeton Branch, per Mrs. Walter Harris: Mr. Joseph H. Bruère,	20 00		
Slackwood, Trenton.—Mrs. W. J. Gray, for educating a child in Calcutta Orphanage,	5 00		
Trenton.—State Normal School, per Miss M. L. Newman, toward support of bed in Jhansi Hospital,	6 25		
Total		\$274 25	
PENNSYLVANIA.			
California.—State Normal School, per Mrs. H. J. Banker, toward salary of Miss Kendricks, Jhansi,	\$24 73		
Easton.—Miss E. M. Randolph,	5 00		
Germantown.—W. and O. Band (see items below), Primary Class of S.-S. of 1st Presb. Ch., per Mr. C. H. Fischer, toward scholarship in Calcutta Orphanage,	311 00		
Kutztown.—State Normal School, per Mr. A. C. Rothermel, for support of day school at Jhansi,	6 56		
Philadelphia.—Mr. C. M. Morton, Woman's Foreign Miss. Soc. of Ref. Epis. Ch., per Miss M. V. Hammer, Treas.: Ch. of Our Redeemer, Mrs. Joseph Barton, second quarterly of tenth annual to Bible Reader, Fujii Harugo, of Hokkaido, Japan,	15 00		
Miss Mary A. Bates, of Lima, N. Y.,	5 00		
Mrs. A. L. Lowry, through St. Paul's Ch. (R. E.), for scholarships in L. L. B., Calcutta, in memoriam M. L. D., 50.00; in memoriam S. K. D., 50.00; Mrs. A. L. Lowry, 50.00. Total,	150 00		
Scranton.—Y. P. S. C. E., Grace Ch., per Rev. G. L. Alrich, for Jane, at Cawnpore,	5 00		
Westchester.—Miss Catherine Shee, toward support of Satara at Cawnpore,	1 00		
Total,		\$570 79	
OHIO.			
Cincinnati.—Cincinnati Br., per Mrs. M. M. White, Treas., toward salary of pharmacist in M. W. Hospital, Shanghai (less <i>Link</i> sub.),	\$50 00		
Oxford.—Miss Edna Linck, toward support of scholarship in L. L. B. School, Calcutta,	35 01		
Wilberforce.—C. E. Soc. of University, per Mr. B. E. Johnson, Pres., toward a scholarship in the L. L. B. School, Calcutta,	1 74		
Total,		\$86 75	
ILLINOIS.			
Western Springs.—Mrs. M. P. Crumbaugh,	\$5 00		
MICHIGAN.			
Fremont.—Mrs. J. Hoekje,	\$2 00		
MARYLAND.			
Baltimore.—Mrs. H. T. Stockbridge, special for Jhansi,	\$25 00		
Washington, D. C.—Miss Jane Read,	10 50		
Total,		\$35 50	
CALIFORNIA.			
Pasadena.—Per Miss G. R. Ward, King's Daughters, for support of Murchi, in M. A. M. Orphanage, to Jan. 1, 1904, 20.00; Children's Union Mission Band, for support of Elabori in M. A. M. Orphanage to Jan. 1, 1904, 5.00; total to constitute Miss Margery Perine a Life Member. Total,	\$25 00		
Grand total,		\$2,885 96	

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM
JANUARY 1 TO JANUARY 31, 1903.

Mrs. E. H. Sinnemon, 1.00; Miss E. F. Randolph, .50; New London Aux., per Miss M. Y. Brainard, 2.00; Boston Br., .50; Cincinnati Br., 1.00; Miss Hannah J. Garahan, .50; Miss Harriette Dow, 1.00; Mrs. Henry Eagle, 1.00; Miss Laura G. Smith, 1.00; Miss G. B. Guild, .50; Miss Mary E. Evans, .50; Miss A. B. Stephenson, .50; Miss M. F. Pearson, .50; Mrs. F. H. Dodd, .50; Mrs. I. E. Tracy, .50; Mrs. Rufus K. McHarg, 1.50; Mrs. Samuel B. Dennison, .50; Miss Catharine Shee, .50; Miss S. Dean, 1.00; Mrs. F. E. Doughty, .50; Mrs. R. Fielding, .50; Miss T. Hamilton, .50; Miss L. Pell, 1.00; Mrs. Rainsford, 1.00; Mrs. D. J. Reynolds, 1.00; Miss F. Sabine, .50; Mrs. F. Simpson, .50; Miss H. Bennet, .50; Miss M. T. Allen, .50; Mrs. Youngman, .50; calendars at annual meeting, 1.50; The Knickerbocker Press advertisement, 18.00. Total, \$41 50

HELEN LOUISE KINGSBURY, *Treas.*

NEW LIFE MEMBERS.

Pasadena, Cal.—Miss Margery Perine, by King's Daughters and Union Mission Band.
Hatfield, Mass.—Mrs. Charles Hubbard, per Real Folks Band.

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Japan, for 1902:
Rev. C. H. Mytinger, for Nakamura Yasu, \$5 00
Mr. and Mrs. Geo. Bisel, for Saiki Yachiyo, 15 00
"Looking for Him," for Morita Iku, 12 00
Stroudsburch Willing Two, for D. M. S. Chapel at Iwamoto, 9 00
Total, \$41 00

For Cawnpore, for 1902:
Consecrated Volunteers, for Mary Isaacs, 10 00

For Cawnpore, for 1903:
Mr. Wm. G. Parke, for Miss Dietrich, \$200 00
Mrs. Anna F. Willanbrock, for Lily Levi, 60 00
Total, \$260 00

Grand total, \$311 00

RECEIPTS OF THE PHILADELPHIA BRANCH
FOR JANUARY, 1903.

Mrs. Jno. R. McCurdy, including *Link*, \$5 50
Through Mrs. B. Griffith; Mrs. Gustavus W. Knowles, 50.00; Mrs. Griffith, 10.00. Total, 60 00
From Elizabeth Schaffer Fund, quarterly interest, 54 00
Through Mrs. Shoemaker; Rebecca White, 100 00
Through Mrs. A. F. Lex; Mrs. Chas. H. Graff, including *Link*, 3.00; Mrs. Lex, including boxes, 5.00. Total, 8 00
Through Mrs. W. W. Farr; Mrs. Benj. Field, 1 00
Through Miss Bowers; From Mrs. Wm. H. Allen, for Lilly Allen, Miss Dietrich's School, Cawnpore, 20 00
Total, \$248 50

The Philadelphia Branch also acknowledges with gratitude the receipt of \$10,000 from Messrs. Edw. N. Benson and Chas. S. Morton, Executors of the estate of Miss Harriet S. Benson.

MRS. WM. WATERALL, *Treas.*

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

LEAFLETS.

LEAFLETS ON ZENANA WORK NOW IN PRINT

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| 138. A Great Opportunity. By Miss S. D. Doremus | 2 " |
| 66. Kasheba's Plea | 2 " |
| 65. Woman's Life in India. By Miss Roderick. | 2 " |

LEAFLETS ON CHINA.

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Address Woman's Union Missionary Society,
67 Bible House, New York City.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayahs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimmings*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No scrap-books.*

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.



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